



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE BEGINNINGS OF CHRISTIANITY. Part I. The Acts of the Apostles.
 Edited by F. J. FOAKES JACKSON and KIRSOPP LAKE. Vol. I. Prolegomena I. The Jewish, Gentile, and Christian Backgrounds. The Macmillan Co. 1920. Pp. xii, 480. 18s.

This is the first volume of a monumental work in three volumes to be issued in continuation of Bishop Lightfoot's great series on the Pauline Epistles and later Christian literature, in which he combined commentary with historic criticism. Of the two volumes which are to follow in the present series, the first will deal with the literary criticism of the Acts, its authorship, sources, grammar, its character as history. The second — the third volume of the series — will contain the text of the Acts and a commentary. The editors have not merely edited papers prepared by others, but have themselves written most of the book. But they include a chapter on the Spirit of Judaism by C. G. Montefiore, one on the Roman Provincial System by H. T. F. Duckworth, and one on Life in the Roman Empire at the Beginning of the Christian Era by Clifford H. Moore. The subjects treated by the editors are the Background of Jewish History; Varieties of Thought and Practice in Judaism; the Dispersion; the Public Teaching of Jesus and his Choice of the Twelve; the Disciples in Jerusalem and the Rise of Gentile Christianity; the Development of Thought on the Spirit, the Church, and Baptism; and Christology. Of the five Appendices two are by Professor G. F. Moore on Nazarene and Nazareth, and the People of the Land. There are two maps and two excellent indexes.

No one hereafter can have a critical opinion in regard to the Acts which does not take account of this book. Not that it in any way claims to be the last word on the subject. The scholarly editors are far too scholarly to make such an assumption. Their pages, they say, (p. 417) "are designed to assist the attempt rightly to understand the development of thought and practice which produced the Christian Church of the middle of the first century. They are intended not as a finished picture of every element in it, but of those which certainly formed part of the stream of thought to which the writer of Acts belonged. That there were other elements in other streams is proved by the survival of the Pauline Epistles."

The book is divided into three parts. The first part — The Jewish World — in its first section does not avoid that difficulty of tending to become a catalogue which handicaps every attempt to condense much history into small space. But the general effect of the wide range of knowledge shown and the constructiveness employing it, is to create for the reader a world which is vital, rational, and

therefore real. The second part — The Gentile World — is naturally briefer than the others; though one could wish that even fuller treatment had been given to the oriental religions and their influence on Christianity. But limitations of space, like charity, must always cover a multitude of omissions.

The third part — Primitive Christianity — is the most important section of the book. It endeavors to analyze the contributions of this and that redactor of the early sources, to discover the genuine utterances of Jesus, to lay bare the historical fact underlying the accretions in our accounts, to reconstruct thus a complete organism, as it were, from a fossil or a bone. This is necessarily to some extent a matter of subjective criticism; to which, as the editors warn us, "it is a mistake to attribute a so-called objective value" (p. 268). This careful study of details often has a scrappy effect; more attention being given to reconstructing a fact than to showing its value when reconstructed. The style therefore of these parts is heavy; the bricks for the building are shot at the reader with little artistry, and the construction — even of a sentence (p. 159, l. 14) — is left to him. Yet the mass of profound learning which the book throughout contains is not without the exhibition of its relation to life. The section by the editors on the Apocalyptic Thought and Literature gives a full and vivid picture of a remarkable literary movement.

The chapter by Professor C. H. Moore — Life in the Roman Empire at the Beginning of the Christian Era — is noteworthy on account not only of its mastery of the subject but also of its style. It has definite construction, clearness and felicity of expression; it marches surely and swiftly, and is full of imaginative insight. Many such excellences appear also in the chapter by C. G. Montefiore on the Spirit of Judaism. This contains the most beautiful passage in the book (p. 60); where the writer, himself a Jew, answers the objection that the observance of the many details of the Law must be burdensome. Such observances he likens to the customs of a loving family, which carry with them a joy in compliance. "To lovers every order of the Beloved is dear. . . . The joy is in the Law, and even in the performance of the most trifling Misvoth."

The make-up of the book shows great inconsistency in typographical usage. Thus book titles are sometimes in italic (pp. 119, 233, 318, 355), sometimes in roman (pp. 56, 128, 354); sometimes with quotation marks, sometimes without (pp. 92, 354). The same word is used both with and without quotation marks — "the Seven" (p. 308); "Luke" (pp. 302, 303). Double quotation marks and single are employed without distinction of function (pp. 47, 269, 365).

The colon is used, not, as in the best American usage, to anticipate the explanation of a previous statement, but without difference from a semicolon (pp. 325, 326). Capitals appear, as in "Age to Come" (pp. 277, 278), yet the same word has elsewhere lower case (pp. 342, 365). Foreign words in English letters are sometimes in italic (pp. 69, 79), sometimes in roman (pp. 230, 424). The proof-reading is often defective (p. 106, l. 18; p. 174, l. 17; p. 320, l. 10; p. 323, l. 25; p. 339, l. 3). But quite apart from its dress the book marks a most important stage in the critical study of the New Testament.

FREDERIC PALMER.

HARVARD UNIVERSITY.

BOOKS OF SERMONS:

ADDRESSES AND SERMONS TO STUDENTS. DAVID M. STEELE. G. P. Putnam's Sons. 1919. Pp. 257. \$1.25.

CITIZENS OF TWO WORLDS AND OTHER SERMONS. C. B. WILLIAMS. Fleming H. Revell Co. 1919. Pp. 214. \$1.25.

THE BREATH IN THE WINDS, AND OTHER SERMONS. FREDERICK F. SHANNON. Fleming H. Revell Co. 1918. Pp. 173. \$1.00.

THE SWORD OF THE SPIRIT: BRITAIN AND AMERICA IN THE GREAT WAR. JOSEPH FORT NEWTON. George H. Doran Co. Pp. 241. \$1.50.

YALE TALKS. CHARLES REYNOLDS BROWN. Yale University Press. 1919. Pp. 156. \$1.00.

WHAT THE WAR HAS TAUGHT US. CHARLES EDWARD JEFFERSON. Fleming H. Revell Co. 1919. Pp. 258. \$1.50.

Here are several recent volumes of sermons varying greatly both in type and excellence.

The rector of the Church of St. Luke and the Epiphany in Philadelphia has brought together a number of Commencement orations and baccalaureate sermons delivered to students in institutions varying from a girls' boarding-school to the University of Pennsylvania. It is easy to understand why he should be in demand for such occasions. He is breezy and outspoken, provocative in his love of epigram, and not too profound in his thought to enable the young ladies to follow him readily. His sermon on "The Privilege of the Strong" to Bryn Mawr students, and on "The Chemistry of Souls" to the graduating class of the Philadelphia College of Pharmacy, are excellent examples of popular preaching adapted to special occasions. His address on "Why is a Seminary?" to the alumni of the Philadelphia